هل الله أصبح إنسانا؟

Did God Become Man?

by

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Foreword

The main purpose for writing this booklet is to reach those who believe in God and cause them to reflect on the nature of their beliefs in the light of reason and revelation. The booklet is actually the edited version of a lecture, which I have delivered on many occasions and in many locations around the world. The positive response of the varied audiences to this lecture encouraged me to prepare it as a booklet in order to make it accessible to a wider audience.

I sincerely hope that readers will find the thoughts and discussions in this short booklet useful in their personal quest for God, because ultimately, there is nothing more important in this world than to find God and to live according to His Will. For those who do not care to begin this quest and live by His divine truth, I can only offer a humble prayer that God help them find their way back to Him before their time in this world runs out.

Lastly, I would like to thank all those who contributed to preparing and publishing this work, foremost among them, my wife Esther and Mrs. Dana Bader.

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Belief in God

The vast majority of human beings have always believed in God. From the most ancient civilizations to the most primitive of modern societies, religions with God at their center have formed the foundation of human culture. In fact, the denial of God's existence (atheism) throughout history was limited to a few individuals until the rise of communism in the 20th century. Even today, in the secular societies of the West, where modern social scientists armed with Darwinian theories have argued that God is merely a figment of the human collective imagination, the overwhelming majority of citizens, laymen and even scientists, hold steadfast to their belief in God.

Consequently, the overwhelming body of archeological data in support of God's existence has led some anthropologists to conclude that belief in God (deism) must be inborn and not learnt. Although the vast majority of social scientists proposed otherwise, recent scientific discoveries appear to support the minority view that deism is innate. In an article entitled **"God Spot is found in the Brain,"** Dr. Vilayanur Ramachandran of the University of California at San Diego said that the phenomenon of religious belief in God is hard-wired into the brain.

‘God spot’ is found in brain

by Steve Connor

Science Correspondent

SCIENTISTS believe they have discovered a “God module” in the brain, which could be responsible for man’s evolutionary instinct to believe in religion.

A study of epileptics, who are known to have profoundly spiritual experiences, has located a circuit of nerves in the front of the brain, which appears to become electrically active when they think about God.

The scientists said that although the research and its conclusions are preliminary, initial results suggest that the phenomenon of religious belief is “hard-wired” into the brain.

Epileptic patients who suffer from seizures of the brain’s frontal lobe said they frequently experience intense mystical episodes and often become obsessed with religious spirituality.

A team of neuroscientists from the University of California at San Diego said the most intriguing explanation is that the seizure causes an over-stimulation of the nerves in a part of the brain dubbed the “God module”.

“There may be dedicated neural machinery in the temporal lobes concerned with religion. This may have evolved to impose order and stability on society,” the team reported at a conference last week.

The results indicate that whether a person believes in a religion or even in GOD may depend on how enhanced this part of the brain’s electrical circuitry is.

Dr. Vilayanur Ramachandran, head of the research team, said the study involved comparing epileptic patients with normal people and a group who said they were intensely religious.

Electrical monitors on their skin – a standard test for activity in the brains temporal lobes – showed that the epileptics and the deeply religious displayed a similar response when shown words invoking spiritual belief.

Evolutionary scientists have suggested that belief in God, which is a common trait, found in human societies around the world and throughout history, may be built into the brain’s complex electrical circuitry as a Darwinian adaptation to encourage cooperation between individuals.

If the research is correct and a “God module” exists, then it might suggest that individuals who are atheists could have a differently configured neural circuit.

A spokesman for Richard Harries, the Bishop of Oxford, said whether there is a “God module” is a question for scientists, not theologians. “It would not be surprising if God had created us with a physical facility for belief,” he said.[1]

[1] *The Sunday Times*, 2 Nov. 97, p. 19.

Despite growing evidence that man is hard-wired with a "physical facility for belief," the fact that the concept of God has varied greatly among human societies still leads some thinkers, even those who believe in God, to conclude that religions must be man-made. However, thorough research reveals a common theological thread linking the various religions. That link is the belief in a Supreme Being among the various gods, a monotheistic foundation that can be found in even the most externally pantheistic of religious systems. For example, the concept of God in Hinduism exists as a single example among many religions, which supports the view that human beings were originally monotheistic and through various degenerative processes became polytheistic. In spite of its many gods and idols, Hinduism has a single Supreme God above all, Brahman.

Traditionally, most anthropologists have concluded that religion devolved from various stages of polytheism to monotheism, beginning with early man's deification of the forces of nature, then, eventually, devolving into ditheism to consolidate all of the supernatural powers into two main gods (a god of good and a god of evil), and, finally, simplifying into a belief in one god, monotheism.

Thus, religion, according to anthropologists and social scientists, has no divine origin; it is merely a by-product of the evolution of early man's superstitions, based on his lack of scientific knowledge. Hence, these same theoreticians believe that science will eventually unlock all of the secrets of nature, resulting in the disuse of religion to explain natural phenomena, and, the consequential extinction of religion altogether.

Man's innate belief in a Supreme Being, however, seems to support the opposite view, proposing instead that man began as a monotheist, but in time, strayed into various forms of polytheism. This view is further supported by fact that all of the so-called primitive tribes, which have been "discovered," have been found to hold a belief in a Supreme Being. No matter what their evolutionary stage of religious development is found to have been at the time of "discovery," most were found to believe in a Supreme God over all other gods and spirits. As such, the concept of a single Supreme Being remains in most of the religion's as evidence that the masses strayed away from monotheism by giving some of God's attributes to other aspects of creation, which eventually came to be regarded as lesser gods in

some cases and as intercessors in others. Nevertheless, a Supreme God, in whatever form He takes, is at the core of most religions.

The Gods

However, there does remain an aspect of belief in God which defies all logic and reason, but which has become a corner stone of faith. It is the belief that God became man. Where the original monotheistic belief in God degenerated into a belief that there must be intermediaries between human beings and the Supreme Being to either convey human quests or to act on behalf of God in the world, the intermediaries became objects of worship. The intermediaries were often conceived as spirits found in all manifestations of nature. Consequently, humans from primitive times have worshiped spirits of the forest, rivers, skies and the earth etc., until the present time. Occasionally nature itself was worshiped, and at other times, symbols representing nature were worshiped. The religious systems, which evolved from these types of beliefs tended to be localized and remain scattered among primitive people around the world till today. Such beliefs did not converge in the form of a single belief system of international impact, as far as is known in the current records of human history.

On the other hand, where the monotheistic belief degenerated into the personification of God's power as separate intermediary entities represented by images, idols became a focal point for worshipping God. The powers of God became gods. Such beliefs have culminated in ancient and modern times as natural religions of international impact. Ancient Egyptian, Greek and Roman religions have died out due to the complete subversion of these empires by Christianity. However, the Indian expression of Hinduism survived both Muslim and Christian colonization and remains the national religion of approximately one billion people in India. Christianity and Islam, with exception of Bali in Indonesia, have supplanted their direct international impact in the majority of the Far East. However, the different forms of Buddhism, its offshoot, have become the main religion of hundreds of millions in the Far East. Different forms of this Hindu reform movement continue to spread in the West today.

Man is God

According to Hinduism, the basic concept is that everything is God. There is, fundamentally, no distinction between God and His creation. In Hindu philosophy, every living being has a self or a soul that is called Atman. It is generally believed that the soul is actually God, called Brahman. Consequently, the essence of Hindu belief is the idea that Atman and Brahman are one and the same; in other words, the human soul is divine. Furthermore, human society is divided into castes or classes, where each caste represents human beings who came into existence from different parts of the divine being, Brahman. The upper caste, the Brahmins, came from the head of God; whereas, the lowest caste, the Sudras, came from God's feet. Though there are officially only four main castes, there are, in reality, many sub-castes. Each one of the main castes is subdivided into thousands of lesser castes. Hindus believe that when a person dies, he or she is reincarnated. The soul, Atman, of the dead person never dies but is continually reborn. If people are good in this life, then they will be reborn into a higher level of the caste system in their next life. Conversely, if they are bad in this life, they will be reborn into a lower level, which is one of the main reasons why so many Hindus commit suicide annually. Daily, newspapers regularly record incidents of individuals and families hanging themselves from fans in their homes. In a recent edition of one of the local papers, a Hindu man killed himself when India lost a cricket match to Sri Lanka. When one's belief system espouses reincarnation, suicide becomes an easy route to evade difficulties in this life.

When a person reaches the top caste, the Brahmins, after various reincarnations, the cycle of rebirth ends, and he reunites with Brahman. This process of reunification is called Moksha, and in Buddhism it is called Nirvana[2]. The Atman becomes once again reunited with Brahman. Thus, man becomes God.

[2] This is a Sanskrit term meaning "blown out," referring to the extinction of all worldly desires, or salvation. Though the term originated in Vedantic writings (*Bhagavad-Gita* and the *Vedas*), it is most often associated with Buddhism. In Hinayana Buddhism the

term is equated with extinction, while in Mahayana Buddhism it is a state of bliss (*Dictionary of Philosophy and Religion*, p. 393).

God Becomes His Creatures

In Hindu belief, the attributes of *Brahman* are manifest as different gods. The attribute of creation becomes the creator god, *Brahma*, the attribute of preservation becomes the preserver god, *Vishnu*, and the attribute of destruction becomes the destroyer god, *Siva*. The most popular one amongst them, *Vishnu*, becomes incarnate among human beings at different points in time. This incarnation is called in Sanskrit *avatar*, which means "descent." It represents the descent of God into the human world by becoming a human being or one of the other creatures of this world. Primarily, the term *avatar* refers to the ten main appearances of the god *Vishnu*. Among them is *Matsya*, the incarnation of God as a fish; *Kurma* as a tortoise; *Varaha* as a boar (a wild pig); *Narasimha* as a half-man, half-lion; *Vamana* as a dwarf; and probably the most common one is *Rama*, the human incarnation. *Rama* is the hero of the epic, *Ramayana*, about which movies are made and shown regularly in India. The other popular god is *Krishna*, the other incarnation of *Vishnu* as a human being. His epic is the *Mahabharata*, which describes the descent of the gods in human forms to save the Goddess Earth, oppressed by demons, burdened by overpopulation and in danger of dissolution[3]. There are different variations of this belief regarding how many incarnations there are and what other animal forms they adopt, but all generally follow these manifestations. Consequently, in Hinduism, the belief of one-fifth of humankind, man is God or part of God. The difference between the Creator and His creation is only superficial.

Popular Buddhism shares the Hindu incarnation concept with its own modifications. It teaches that every conscious being possesses the "Buddha nature" and is, therefore, capable of becoming a Buddha. Buddha, in earlier teachings[4], was truly a human teacher who

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[3] The theological centerpiece of the epic is the Bhagavad Gita (Dictionary of World Religions, p. 448).

[4] *Theravada* Buddhism, Doctrine of the Elders, is essentially a discipline, which an individual practices in order to achieve salvation for himself by himself. Only monks who have the stamina and will power to live the strenuous religious life can reach this goal, and one who achieves it is called an *arhant*. There are two types of *Nirvana*, one with residue and one without. The first is achieved by the *arhant* here and now, the

lived and taught. However, in *Mayahana* Buddhism, the idea of the "eternal" Buddha, embodying the absolute truth, developed, and Buddha was elevated to Godhood. In order to reveal his message to humankind, this eternal Buddha manifests himself from time to time as an earthly Buddha to live and work among humans. Thus, Siddhartha Gautama, the founder of Buddhism, became just one of the earthly appearances, a phantom apparition created by the eternal Buddha[5]. Buddhism incorporated the elements of the Indian system of the gods and heavens and responded to the popularity of *Bhakti* Hinduism, personal devotion to savior deities. The Absolute or Buddha nature was seen by some as having attributes manifest as eternal Buddhas and bodhisattvas[6] who existed in spiritual realms and offered their merits, protection and help toward enlightenment to all their followers who were devoted to them.

The chief ones among the eternal bodhisattvas were Avalokitesvara, a personification of compassion, and Manjusri, a personification of wisdom. And among the eternal Buddhas were Aksobhya (the Imperturbable), Amitabha (Eternal Light) and Amitayus (Eternal life).

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five aggregates (*skandhas*: which comprise all individuals; matter, sensation, perception, predisposition and consciousness) are still present, although the cravings that lead to continued rebirth are extinguished. *Nirvana* without residue refers to the state of the *arhant* after death about which the Buddha remains silent. There can only be one Buddha in an eon and enlightenment is reserved for an elite few. This aspect of Buddhism is called *Hinayana*, or Lesser Vehicle.

With the passage of time after the Buddha's death, Theravada monks were criticized as being too narrow and individualistic in their teachings. Dissensions arose and Buddhism evolved. A new form, *Mahayana*, or Great Vehicle, came to dominate. (*Dictionary of World Religions*, pp. 126-127)

[5] *Dictionary of World Religions*, p. 129.

[6] Originally this term referred to former Buddhas while they were still in their quest for enlightenment. In *Mahayana* the bodhisattva postpones his final complete enlightenment and attainment of *nirvana* in order to aid all other beings in their quest for enlightenment. (*Dictionary of World Religions*, p. 112).

God Becomes One Man

Christian belief in God's incarnation has its origins in the beliefs of the ancient Greeks. The very terms used to describe God becoming Man exist in the Gospel of John 1:1 & 14, *"In the beginning there was the Word (logos) and the Word was with God and the Word was God."* Then the author of John goes on to say, *"...And the word became flesh and dwelt among us, full of grace and truth..."* Although the Greek term *logos* is translated as "word," there is no single English term equivalent to it. Its importance lies in its use as a technical term in Greek metaphysical thought from the sixth century B.C., until the third century C.E., and in its appropriation by both Jewish and Christian thinkers. It first appeared in the expressions of Heraclites (540-480 B.C.) as the motivating principle of the universe, but was, by Aristotle's time, supplanted by the immaterial power *nous* and made the material power. *Logos* reappeared in the system of the Stoics who termed their principle of teleology both logos and God. Philo (d. 50 C.E.), a Jewish Alexandrian philosopher, identified the creative word of the Old Testament with the *logos* of the Stoics. The logos thus became a transcendent principle, as the means by which God expresses Himself in the world. But logos also had a redemptive function; it was the means to a higher spiritual nature. In the Gospel of John, the logos are both creative and redemptive; the latter aspect is given greater emphasis than the former.[7]

This belief required a reason, for which the concept of original sin and divine sacrifice were invented. It was claimed that due to the sin of Adam, which accumulated down the generations until it became so great that no human sacrifice could remove it, a divine sacrifice was needed. Consequently, God had a human son, who was God, Himself, incarnate. God's son later died on a cross as a sacrifice for all humankind to God, Himself. The son, who is God, Himself, was later resurrected and currently sits on the right side of God's throne waiting to judge humankind at the end of this world. So for Christians, also one-fifth of humankind, God became a man at one and only one point in

[7] *Dictionary of Philosophy and Religion*, p. 314.

the history of this world, and belief in His incarnation is essential for salvation.

Men Become God

From the perspective of Jesus' humanity, the Christian belief that he is God could be perceived as elevating a single human being to the status of Godhood. There is, however, another body of beliefs among many of the followers of Islam, which, like Hinduism and Buddhism, offer human beings the opportunity to become God.

The origin of their beliefs can be found in mysticism whose roots are in ancient Greek mystery religions. *Mysticism* is defined as an experience of union with God and the belief that man's main goal in life lies in seeking that union. The Greek philosopher Plato proposed this concept in his writings, particularly in his *Symposium*. In it he describes how the human soul can climb the spiritual ladder until it finally becomes one again with God.[8] The basis of this belief is the teaching that human beings are, in fact, parts of God that have become trapped in this material world. The physical body cloaks the human soul. Consequently, the soul in their view is divine. The trapped part of God in this world must free itself from the material world and reunite with God.

There arose among Muslim people, a sect, which promoted this very same idea. Its followers are traditionally called "*Sufis*" and their system of beliefs is called "*Sufism*". This term is usually translated into English as "mysticism" or "Islamic mysticism." It is based on the same concept as that of the Greek mystics – that the human soul is divine and that the way that it becomes reunited with God is through certain spiritual exercises. Various groups of Sufis evolved into cults called "*Tareeqahs*" (ways or paths). Each cult was named after its actual or supposed founder, and each had its own set of special spiritual exercises which members had to strictly adhere to. Most taught that after the followers performed the prescribed spiritual, emotional and physical exercises, they would become one with God. This oneness was given the Arabic title *fanaa*, meaning "dissolution"[9] or *wusool*, meaning "arrival." The concept of "unity with God" was rejected

[8] *Colliers Encyclopedia*, vol. 17, p. 114.

[9] Ihyaa 'Uloom ad-Deen, vol. 4, p. 212.

by mainstream Muslim scholars but was embraced by the masses. In the tenth century, a *Sufi* devotee, al-Hallaaj (858-922), publicly announced that he was God and wrote poems and a book called *Kitaab at-Tawaseen* to that effect. In it he wrote, “If you do not recognize God, at least recognize his sign; I am the ultimate absolute truth because through the truth I am eternal truth. My friends and teachers are Iblees[10], and Pharaoh. Iblees was threatened by the Hellfire, yet he did not acknowledge anything between himself and God, and although I am killed and crucified, though my hands and feet are cut off, I do not recant.”[11]

Ibn ‘Arabee (d. 1240) took the unity with God belief a step further by claiming that only God exists. He wrote the following in one of his works, “Glory be to He, who made all things appear while being their essence.”[12] And in another he wrote, “He is the essence of whatever appears, and He is the essence of what is hidden while He appears. The one who sees Him is none other than Him and no one is hidden from Him because He appears to Himself while being hidden.”[13] His concept is called *Wahdatul-wujood* (unity of existence) and became popular in the Sufi circles throughout the Muslim world.

[10] The proper name of Satan according to Muslim belief.

[11] *Idea of Personality*, p. 32.

[12] *Al-Futoohaat al-Makkiyyah*, vol. 2, p. 604.

[13] *Fusoos al-Hikam*, vol.1, p. 77.

Why?

What led ancient people to have the belief that the God became man or that God and man were one and the same? The fundamental reason was their inability to understand or accept the concept of God creating this world from nothingness. They perceived God to be like themselves, creating from what already exists. Humans create things by manipulating existing things into other states, shapes and forms having different functions. For example, a wooden table was once a tree in a forest, and its nails and screws were once iron ore in rocks underneath the earth. Humans cut down the tree and shaped its wood into a tabletop and legs; they dug up the iron ore, melted it and poured in into moulds to produce nails and screws. Then they assembled the pieces to create a table for a variety of uses. Similarly, the plastic chairs people now sit on were once liquid oil, stored deep in the bowels of the earth. One cannot imagine sitting on oil the way people sit on chairs. However, through the human ability to manipulate the chemical components of oil, plastic is produced and chairs are made for humans to sit on. This is the essence of human activity; humans already merely modify and transform what already exists. They do not create the trees or produce the oil. When they discuss oil production, they really mean oil extraction. The oil was created millions of years before by geological processes; than humans extracted it from the earth and refined it. They also did not creating the trees. Even if they planted them, they did not create the seeds that they planted.

Consequently, human, in their ignorance of God, often conceive of God as being just like them. For example, in the Old Testament, it is written, "God created man after his own image; in the image of God he created Man." For Hindus, *Purusa* is the creator God, Brahma, in human form, and just as humans create by manipulating the existing world around them, than the creator god must do likewise.

According to Hindu philosophy, *Purusa* is a giant offspring of Brahma, having a thousand heads and a thousand eyes. From him arose *Viraaj*, his feminine counterpart and mate in the creation process. The divine *Purusa* is also the sacrificial offering (vv. 6-10) and from his dismembered body arose the four traditional social castes

(*varnas*).[14] Perusa Hymn states that *Brahmins* were *Purusa's* mouth; *Ksatriyas* (noblemen), his arms; *Vaishyas*, his thighs; and *Shoodras*, his feet.[15] The Hindus' inability to conceive of God creating this world from nothing, led them to the concept of God creating the world from himself and its people from His body parts.

Human ability to understand ideas and concepts is limited and finite. Human beings cannot grasp and understand the infinite. The belief, which God taught Adam, was that God created this world from nothing. When He wanted something to exist, He merely said, "Be!" and His command brought into existence those things that did not previously exist. This world and its contents were not created from Himself. In fact, the concept of God creating the world from Himself reduces God to the level of His creatures, who merely create something from something else. Those who held and continue to hold this belief are unable to grasp the uniqueness of God. He is Uniquely One and there is nothing like Him. If He had created the world from Himself, he would be like His creatures.

[14] *Dictionary of World Religions*, p. 587.

[15] *The New Encyclopedia Britannica*, vol. 20, p. 552.

Did God Become Man?

The question which remains is Did God become Man? Logically speaking, the answer is no because the concept of God becoming man contradicts the basic meaning of the term “God.” People commonly say that God is able to do all things; whatever He wants to do, He can do. In the Bible of Christians it is said, “... through God all things are possible (Matthew, 19: 26; Mark 10: 27, 14: 36).”

The Qur’aan of Muslims states,

“Indeed, Allah (God) is able to do all things.”
[Surah Baqarah (2):20]

...and the Hindu scriptures carry texts of similar meanings.

All the major religious texts contain general expressions regarding the basic concept of God’s omnipotence. He is Greater than all things, and through Him all things are possible. If this general concept is to be translated into practical terms, one has to first identify and understand the basic attributes of God. Most societies perceive God as an eternal being without beginning or end. If, on the basis that God is able to do all things, and it was asked whether God could die, what would be the answer? Since dying is part of “all things,” can it be said, “If He wants to?” Of course this cannot be said.

So, there is a problem here. God is defined as being ever-living, without end, and dying means “coming to an end.” Consequently, to ask if He can die is actually a nonsensical question. It is self- contradictory. Similarly, to ask whether God can be born, is also absurd because God has already been defined as eternal, having no beginning. Being born means having a beginning, coming into existence after not existing. In this same vein, atheist philosophers enjoy asking theists: “Can God create a stone too heavy for Him to lift?” If the theist says yes, it means that God can create something greater than Himself. And if he says no, it means that God is unable to do all things.

Therefore, the term “all things” in the phrase “God is able to do all things” excludes the absurdities. It cannot include things that contradict His divine attributes; things that would make Him less than God, like, forgetting, sleeping, repenting, growing, eating, etc. Instead, it includes only “all things” that are consistent with Him being God. This is what the statement “God is able to do all things” means. It cannot be understood in the absolute sense; it must be qualified.

The claim that God became man is also an absurdity. It is not befitting of God to take on human characteristics because it means that the Creator has become His creation. However, the creation is a product of the creative act of the Creator. If the Creator became His creation, it would mean that the Creator created Himself, which is an obvious absurdity. To be created, He would first have to not exist, and, if He did not exist, how could He then create? Furthermore, if He were created, it would mean that He had a beginning, which also contradicts His being eternal. By definition creation is in need of a creator. For created beings to exist they must have a creator to bring them into existence. God cannot need a creator because God is the Creator. Thus, there is an obvious contradiction in terms. The claim that God became His creation implies that He would need a creator, which is a ludicrous concept. It contradicts the fundamental concept of God being uncreated, needing no creator and being the Creator.

Can Man Become God?

Man is a finite being (i.e., creation). Man is born, and he dies. These are characteristics which cannot be attributed to God because they equate Him with His creation. Therefore, God did not and will not ever become man. On the other hand, man also cannot become God. The created cannot become its own creator. The created at one time did not exist. It came into being by the creative act of a Creator who always existed. What is nonexistent cannot make itself exist.

As for the parallel concept that the human soul or spirit is divine, it is a way of claiming that man can become God. This philosophy forms the foundation of Greek, Christian and Muslim mysticism, as well as Hindu theology, and extends divinity to all humans and possibly all living creatures. It starts from the premise that, at some time in the history of the universe, bits and pieces of God became surrounded by material bodies and were confined to the earth. In other words, the infinite became contained in the finite. This belief attributes pure evil to God and ultimately eliminates the meaning of good and evil all together. When the human soul intends evil and does it by God's permission, such an act is purely evil and worthy of punishment. Hence, the concept of *karma* was invented. Whatever goes around comes around. *Karma* explains inexplicable suffering by claiming that it is the consequence of evil in a previous life. God ultimately punishes any evil done by the parts of Himself within man. However, if human souls have independent wills from God, they cannot be at the same time God. Thus, each human becomes himself a god.

Did God have a Son?

If God did not become Man, did He have a son? Since He is able to do all things, He should be able to have a son. However, this claim reduces God to the lowly status of His creation. Creatures procreate by giving birth to mini versions of themselves that later grow up and reproduce copies of themselves, and so on and so forth. Dogs have puppies, cats have kittens, cows have calves, and men have children. So, what does God have – a baby God? Gods must give birth to Gods. But, for God to have a son, there has to exist another God besides Him. It is not befitting for God to have a son as such an act equates Him with His creation.

Everything other than God comes into existence by the commandment of God, not that God becomes His creation or a part of God becomes creation. God does not become His creation nor does God give birth to creation. God is God, the Creator, and man and the contents of the universe are His creation. Although humans cannot grasp the concept of creation from nothing, that is exactly what God did and does. He alone creates from nothing, which 1s among the attributes that make Him unique and distinct from His creation. His act of creation is entirely different from that of human beings.

This was the essence of the message of all the true messengers and prophets of God sent to humanity – Abraham, Moses, Jesus and Muhammad – as well as those sent throughout the world whose names are now unknown to humanity - may God's peace and blessings be on them all. Today, this precise message can only be found in the Qur'aan; the last scripture revealed by God to humankind. The message remains loud and clear only in the Qur'aan because it has remained unchanged since the time of its revelation, one thousand four hundred years ago, until today.

God states in the Qur'aan for those who make Him like His creation or vice versa:

"There is nothing similar to Him."

[Surah ash-Shooraa (42):11]

He also states for those who attributed to Him a son:

"But it is not suitable for Ar-Rahmaan (the Most Beneficent -Allah) that He should beget a child."

[Surah Maryam (19):92]

He further states for those who believe that He created the world from Himself:

"If He wishes anything to exist, He merely commands it: 'Be', and it is."

[Surah Yaa Seen (36):82]

For the polytheists He states:

"There was no other god along with Him, for if there were each would have taken away what he created and tried to overcome the other."

[Surah al-Mu´minoon (23):91]

He asks the atheists:

“Did nothing create them or did they create themselves?”

[Surah at-Toor (52):35]

And in reference to Jesus and his mother, Mary, He confirmed their humanity by saying simply:

“They both used to eat food.”

[Surah al-Maa`idah (5):75]

The concept of God not becoming man is very important for every human being to grasp because it lies at the foundation of the difference between Islam and all other existing religions. All other religions have a distorted concept of God, to one degree or another. The most important idea which needs to be understood, is that God did not become man. God is unique; He alone deserves to be worshipped by His creation. To believe that a man is God or that a man became God and to worship that man is the greatest sin and the greatest evil that humans can do on this earth. This understanding is most important because it forms <u>the foundation for salvation</u>. There can be no salvation without it. However, this belief alone is not the key salvation. True, correct belief must be translated into practice, and not merely remain in the realm of knowledge, for it to become pure faith. A person has to live a righteous life based on the correct belief to attain salvation. Nevertheless, the starting point is, <u>knowing who God is,</u> knowing that God never became and will never become a human being.

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